# THE WOMEN'S MISSIONARY MAGAZINE

—OF—

## THE UNITED PRESBYTERIAN CHURCH.

VOL. 8. DECEMBER, 1894. No. 5


## *OUR BENEVOLENT INSTITUTIONS.*

### United Presbyterian Home for the Aged.

DURING the past two years many circumstances have transpired which call for deepest gratitude.

The doors of our Home were thrown open to the aged of our church on the 30th of September, 1892. At that time we gave to the readers of the MAGAZINE a brief outline of the purchase, the amount paid, and the mortgage of $30,000 on the property. It is with deep satisfaction, as well as true thankfulness, that we now tell you of benefits conferred and universal approval expressed.

At the time of the purchase many were doubtful as to the expediency of such an enterprise, especially when it involved such a debt, yet these friends have remained loyal to the interests of our Home, and even those who hesitated to contribute are now much interested in its success and are among its kindest, best friends. This truly tells its own tale.

The debt has been reduced to $13,800, and when we consider the financial depression of the last eighteen months we must acknowledge that the Master graciously smiles upon the work.

The money to reduce our indebtedness has come from various sources—individual gifts, lawn fetes, generous apportionment of the net proceeds of the annual bazar, designated amounts in the Thankoffering, and several bequests. Mrs. Elizabeth Dick, of West Newton, left for the Home, $476; Mrs. Robb, of St. Clair church, $95; Miss Charlotte Spence, of Second church, Pittsburg, some real estate, which will be sold, and, after payment for some improvements to her cemetery lot, the balance is devised to the Home for the Aged. Through the daughters of Mrs. Thomas Brown we received $500. This sum is memorial, and heads the list of a building fund.

We feel the necessity of more room, for every available place is now occupied. Every room that will possibly accommodate more than one has its full supply of occupants, and in one room there are four persons. Should an aged couple apply we could not receive them, simply for lack of room. Every application contains the request, "Please give me a room to myself." We would gladly comply if we could only do so, for it would add to the general comfort and happiness of all could each one be alone. When severe illness comes to one of the occupants of a room the others are much disturbed, and invariably must for the time

being leave their own quiet little corner till the sick one is better. As our number increases the need of a hospital-ward forces itself upon us. If an addition with smaller apartment could at once be made we could accommodate a greater number and receive the aged men who are now seeking admission. One old gentleman in the Far West applied for admission, and we were obliged to tell him that for lack of room his coming must be deferred. One friend said, "Turn the parlor into a sleeping room." "But," said one of the Board of Managers, "what shall we do when a death occurs?"

We mention these details to show the great need of enlarging our Home. Will not our many friends take this into serious consideration? We herewith make an earnest appeal for subscriptions to this building fund, which is already started by the sum named. With such a debt balance on our account, we do not wish to begin building till the required funds are in hand. Yet we feel we cannot wait much longer, for the list of applications is growing.

In many instances the link appears to be wanting that will bring together the rich and the poor, but in an institution, such as our Home for the Aged, a link is found, and no one need hesitate to give it his best support, and to feel that the funds he contributes will be turned to the best possible use.

Who will venture to measure, much less limit, the importance of our benevolent institutions? Are we not bound as Christians and good members of society to alleviate and soften the sorrows of the homeless, as well as the deprivation of the poor?

By reference to our annual report you will see how the hearts of the children respond to the needs of the Aged. During the summer our treasurer received the following letter:

DEAR MISS HENNING.

The Junior Society of Assiout, Egypt, raised three dollars last quarter for the Home for Aged People. Mr. J. P. Giffen has been asked to send you the money. Our society was organized last October. The money we raised during the first quarter was used in Egypt. Our next money will go to India. We meet every Sabbath afternoon for a prayer-meeting, and have a business meeting once a month. There are nine members in our society. Your little friend,

EDITH GIFFEN.

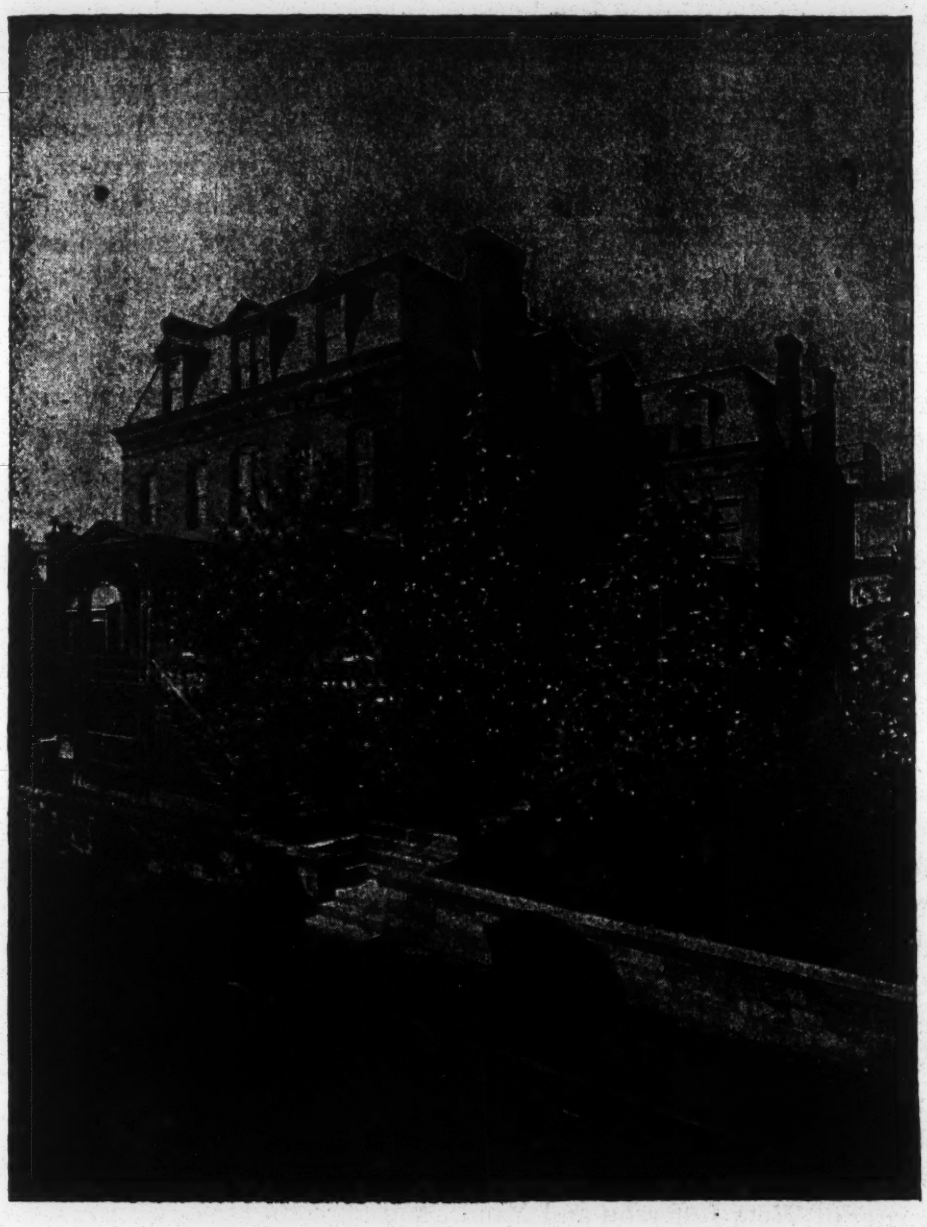
We received last year from the industrial department of the Girls' Boarding school in Assiout, Egypt, a silk quilt for the missionary room.

The innocent love of the children for our work is a strong incentive, and they are sure to always keep our duty before us.

Since the Home was opened we have received twenty-two old ladies, five of whom have gone to the eternal Home. Beside the remaining seventeen we have in the family our matron, a nurse, two girls for general housework, and a man who is a skilled gardener, and who by his thrift and good management keeps the family in fresh vegetables attends to the general repairs about the place and often assists the matron in her arduous duties.

The past season has been one of disoppointment, for drought, lack of fruit, etc., have left many empty spaces on the shelves of our store-room that were filled last year from our own supply. Many of our friends have already sent us jellies, canned fruit, etc, and if others will kindly bear us in mind, as they take inventory of their vegetables and winter stores, we will be most grateful. Our annual report is now ready. A copy can be obtained by sending a stamp for postage. Our treasurer's report, also that of our corresponding secretary, will be interesting, and we trust all our friends will send for one.

MRS. W. W. GRIER, Pres't,
Hulton, Pa.



United Presbyterian Orphans' Home.

*Opened January First, Eighteen Hundred and Seventy-nine.*

Until the year 1878, the so-called benevolent institutions of the United Presbyterian church were not in existence. Early in the fall of this year, a Christian mother, member of the Fourth Presbyterian church, Allegheny, Pa., lay upon her dying bed, and during her last illness requested her pastor, Rev. J. M. Fulton, D. D., that he would place her dear children in United Presbyterian homes. This important trust, committed to this devoted pastors' care, proved at first a difficult one to fulfill, but 'ere long the homes were secured.

In searching for these the thought came again and again to this pastor, "Why not establish a Home for the orphan and friendless children of our beloved church?" Accordingly, in response to a call issued by the Women's Missionary Society of Fourth church, Allegheny, a little band of zealous Christian women, from the United Presbyterian churches of Pittsburgh and Allegheny, met in the above church on October 9th, 1878, and decided to organize

what is known as the United Presbyterian Women's Association of North America, having as its first object the establishment of a Home for orphan and friendless children of our church. This step, after much prayer, was taken without a dollar in the treasury, or the promise of one; with reliance upon God's promises, and firm in the conviction that this was an obligation our church should assume.

The work began in a humble way; a very cheap dwelling house was rented, and two widows of our church, each having three children, formed the nucleus of what is now known as our Orphans' Home family. Very soon the number increased to such an extent that another and larger house was rented. 'Ere long this too proved inadequate, and the present site with a dwelling of eight rooms was purchased for $7,000.

In the spring of 1884 an addition was made at a cost of $15,000, including repairs on old building, thus making the Home the same building it is to-day—a two-story brick with a mansard, containing twenty-one large, airy and well-lighted rooms, laundry, bakery, and two bath rooms; thus providing accommodations for seventy children. It is located at the corner of West Jefferson and Monterey streets, Allegheny, Pa.

The property, not including the "Memorial Hospital for Children," which is on the north-east corner of the lot, is now valued at $35,000. The lot is 220 feet by 105 feet. The Home has neither an endowment fund nor a fixed income, the means of support coming from individuals, Sabbath-schools, missionary societies, congregations and presbyteries. Several societies, Sabbath-schools, &c., have undertaken the furnishing of certain rooms. The W. M. S. of Second church, Allegheny, furnished the library. Whenever replenishing of this is needed, the ladies of this society see that the want is supplied. In like manner the Sabbath-school of the Sixth church, Allegheny, furnished the parlor; the Young Ladies' Society of First church, Pittsburgh, the reading room and study; Young Ladies' Society of First church, Allegheny, Young Ladies' Society of Fourth church, Allegheny, and W. M. S. of Eighth church Pittsburgh, each, one of the chambers.

The Home is United Presbyterian in management and maintenance, but children from other denominations are received when there is room. In answer to the question, "Does the Home receive children from our own denomination only?" we answer that the following denominations have been represented: United Presbyterians, Presbyterians, Methodists, Lutheran, Covenanter, Episcopal, Disciple, Baptist, Catholic, and a number having no church relation. Children admitted to the Home are placed in it either as boarders, at a rate fixed by the managers and suited to the particular case, or they are given to the Board absolutely. The aim has been from its inception to make it a *home* and not an *asylum*. The children do not dress in uniform, but, like children in our own homes, wear the clothes best suited to them. All over six years of age attend the public school near by, and the principal affirms that no better-behaved nor more dilligent children attend his school. The Fifth United Presbyterian church, Rev. J. W. Witherspoon, D. D., pastor, is within two squares, and here the matron takes the whole family every Sabbath morning to church; who, like other well-regulated families, have a certain place of sitting, but in the Sabbath-school are distributed among the different classes, according to age and ability. Each Sabbath afternoon the matron gathers the children around her in the reading room, where all spend an hour in the preparation of next Sabbath's

lesson; then the older ones read the Bible, or some other book (from the Home library) by permission of matron, while she reads a Bible story to the nursery children.

Friends can visit the children at stated times during the week, but no visiting, either by the children or their friends, is permitted on the Sabbath. All received are children of sorrow before they enter, but very soon after they become members of this family, their actions and looks indicate happiness and contentment. As you cross the threshhold no hushed sounds fall upon the ear, for these boys and girls laugh and romp and play to their hearts' content, and make just as much noise as any other sixty or seventy boys and girls are accustomed to make at play. This is not a reformatory school; no dark rooms or dungeons are used as places of punishment. Obedience to and respect for the rules of the Home are always enforced, but if a child becomes incorrigible he is dismissed. As the children attend the public school, they have two months vacation each summer. For several successive summers they have enjoyed the whole or part of this time in the country. United Presbyterian families residing in the rural districts invite them to spend a few weeks in the pure country air, and every year when they return many bring invitations for the next summer, and in several cases they have, in this way, found permanent homes. Many interesting facts might be related concerning the happy homes our boys and girls find. Not long since two of our managers visited one these homes to see a beautiful and loving young girl of seventeen whom the family indentured fifteen years ago. When the Home had been organized only a few months, a mother came with her infant child of scarcely two years, telling a pitiful story of destitution.

The little one was weak and bore a scar on its face, which the mother explained as the result of its falling from a high chair while the mother was at work. Neither mother nor relatives were ever heard from again, and the child was given to this family, with whom she has enjoyed the advantages of a good home, and has been a great blessing and comfort as the daughter of the home. Two other young girls about the same age, and who are in comfortable homes, recently expressed the desire to be sent as missionaries, when old enough, under the care of our church.

The Home has its holidays annually. Chief among these are Donation and Reception day, Christmas and New Year's days. We think there can be no happier homes within the bounds of our church than this one at the holiday season. About noon on each Christmas day, Mrs. J. M. Fusky, a benevolent lady who makes glad the hearts of managers and inmates of similar institutions throughout Pittsburgh and Allegheny, comes represented by a living Santa Claus and gives to each boy and girl a useful and valuable present. On the afternoon of New Year's day suitable anniversary exercises are held, in which the children take part. Addresses are made by ministers and laymen, and the house is filled with friends of the Home who come with congratulations and well wishes for the new year.

In order that these children may enjoy all the advantages that the other children of the church do, a Junior Missionary society was formed fifteen months ago. This society is auxiliary to Allegheny Presbyterial Missionary society, and is divided into six divisions, under the care of as many young ladies from different congregations, and all under the immediate direction of a superintendent. In this way the children are taught that they are not to be recipients merely of

the church's bounty, but are in their turn to minister to others.

Another happy feature of recent date is the workshop. Here the boys, each in possession of his own box of tools, may cut and hammer and whistle to their entire satisfaction. This room is a memorial to the generosity of the late Mr. Campbell B. Herron, of the First church, Allegheny, Pa.

The work of the Home is under the management of a board of thirty women, who must be members of the United Presbyterian Women's Association, and must of necessity reside within convenient distance of the Home. This board holds regular monthly meetings in the building, and conscientiously and carefully gives personal oversight to this great charge entrusted to it. The average attendance of members at these meetings for the year closing Oct. 31, 1894, was twenty-six. Each month a visiting committee, consisting of two ladies from the Board, makes at least two weekly visits.

In closing, permit us to remind all interested that this is not a *local* institution; it belongs to the *church*. Orphan and friendless United Presbyterian children, from two to twelve years of age, from any part of our church in North America, are admitted. Over one thousand children have been tenderly and lovingly cared for within the walls of this institution. For God's little ones this work has been assumed. Members throughout our United Presbyterian church, "withhold not good from them to whom it is due, when it is in the power of thine hand to do it." The more liberal the donations, the more comfortable the children are made and the greater number can be received.

MRS. G. W. MACDONALD,
Allegheny, Pa.

For further information see annual report, which will be sent free, upon application to the corresponding secretary' Mrs. M. F. Reed, 261 Western Avenue, Allegheny, Pa.

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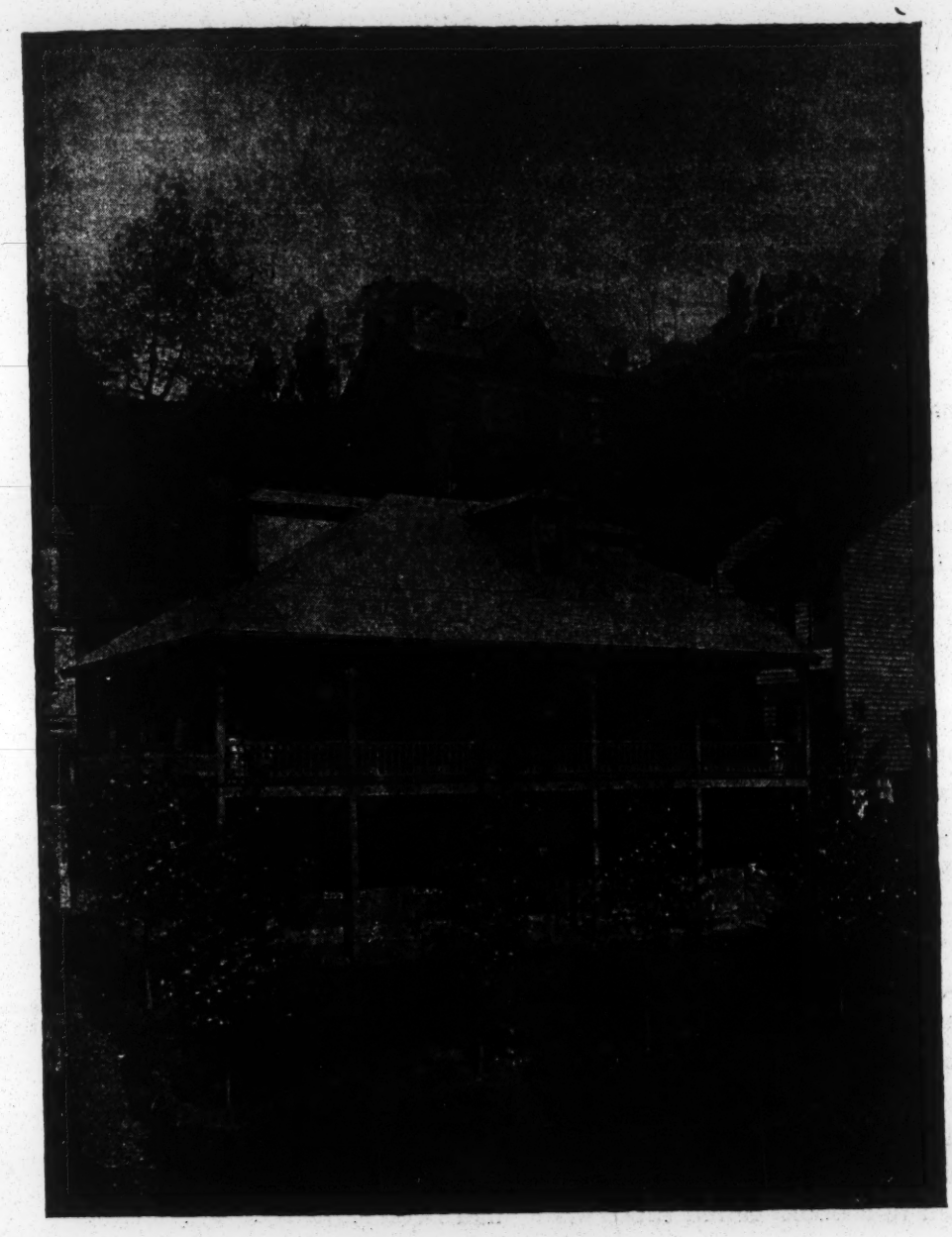
### The United Presbyterian Memorial Hospital.

The United Presbyterian Memorial Hospital was the second work undertaken by the United Presbyterian Women's Association. The Orphans' Home (the first work) was ten years old, fully established and free from debt, before the Hospital was opened.

The Orphans' Home and Memorial Hospital are situated on a plot of ground bounded on three sides by three well-paved streets and on the fourth side by an alley.

In the early history of the Orphans' Home it was a very serious matter when any of the children became ill. Especially was this the case when a contagious disease made its appearance. Since the opening of the Orphans' Home, all the children who are old enough are sent to Second ward public schools, Allegheny City. When one of the children would become ill with chicken-pox, measles, whooping-cough, or any contagious disease, every child in the Home was obliged to remain away from school for fear of spreading the disease among the pupils. This was, and is still, the school law. One can very readily see what a hindrance this arrangement was, both to the care-takers in the Home and also to the children; and yet the managers of the Home felt that it was a just law. But the school-life of the children was broken in upon, and usually disease spread in the Home. Again and again the managers would be in a quandary as to the best thing to be done for the sick children, as well as for those in good health.

In the spring of 1883, Mrs. Mary S. Fulton, wife of Rev. J. M. Fulton, D. D., was suddenly called from her labors on earth to be with her Saviour. She was



Memorial Hospital.

*Opened January First, Eighteen Hundred and Eighty-nine.*

deeply interested in the Orphans' Home; had been president of its Board of Managers for two years, and was a member of the Board at the time of her death. Many of her friends in the Fourth United Presbyterian church, Allegheny, Pa., of which her husband was pastor, felt that something should be done to perpetuate her memory. One thousand dollars was raised in the congregation and handed over to the proper persons, and with it the hospital building was begun. Money came in freely, and on January 1st, 1889, our hospital was ready to receive patients. Very soon the Home managers realized what a blessed boon the hospital was. In less than three months after opening many of the children were ill with measles, but the well children continued in school, and the routine life in the Home was not disturbed. As a result of removing the children to the hospital in the early stage of illness, and nursing and caring for them as only can be done in a hospital, the health of the children has been un-

usually good. Not a death has occurred in the Orphans' Home for more than three years.

After the hospital was fully established, and there being much less sickness in the Orphans' Home than formerly, we found the snowy white beds often unoccupied. After carefully and prayerfully considering the matter, it was decided by the association to admit any sick child, white or colored, when application was made for admission. Of course the children from the Orphans' Home always have the preference. During the past six years four hundred and twelve patients have been admitted and cared for, and we have had nine deaths.

The Board of Managers is composed of fifteen women, who are elected annually by the United Presbyterian Women's Association. The Board meets the third Wednesday of each month at three p. m. at the hospital. A visiting committee of two members is appointed at each meeting, whose duty it is to have a general supervision of the hospital during the month. They visit as often as possible, going when it best suits them, morning, noon or night. They confer with the matron in regard to the details of the work, and at the succeeding meeting present a written report. These reports are recorded in a book called the "Visitors' Book," and is often referred to. Dr. C. Jane Vincent, of Allegheny, has been president of the board since its organization, and much of the success of the work is due her watchful supervision. Our staff is composed of Drs. C. Jane Vincent, C. B. King, C. H. Voight, John S. Mabon, Samuel McNaugher and Walter Ure. Dr. Vincent is chief of staff. Each physician is on duty two months in succession and makes daily visits. When necessary they come more frequently. Oftimes, when a surgical operation is performed, every member of the staff will be present.

When the physician is making his daily visit, the matron of the hospital places a signal (a piece of white cloth on a stick) outside of the hospital, in a convenient place for the matron of the Home to see it. All children in the Home who are ailing at that time are sent to the hospital to be examined by the visiting physician. Should some of the children be too ill to leave the Home, the physician visits them and makes all necessary arrangements for their removal to the hospital. Every member of the staff has a large personal practice, and yet they answer our every call, promptly and cheerfully, and the only remuneration they receive is our thanks. It is claimed by our association, and we feel justly so, that no hospital in Pennsylvania has a better or more skillful staff than the United Presbyterian Memorial Hospital. We wish that every one who reads this article could visit our hospital and see something of the work that is being done.

We have at present a little boy, three years old, who, when very young, fell and injured his hip. He was unable to walk when brought to us, and after being admitted was in bed five months. He is a bright, happy little fellow, and we hope to send him away entirely well. Last spring we dismissed a little girl who had been sent to us by some ladies in the First United Presbyterian church, Allegheny. She was a pupil in their mission school, and was in a most pitiable condition when admitted. She was unable to walk, and her whole system seemed to be diseased. She underwent two surgical operations, and so great and marked was the improvement that when the ladies who were interested came to see her they did not recognize her as the same child. As an evidence of appreciation of what was done for this little child, one of the ladies referred to sent to our treasurer her check for one hundred dollars.

At present, in our surgical ward, we have a mother who was admitted some weeks ago. Two operations have been performed, and we hope to dismiss her better able to make a livelihood for herself and her children than she has been for years. A young woman, the daughter of a United Presbyterian minister, was admitted a short time ago for treatment and is still with us. We could fill this article with a recital of the many interesting cases that are brought to us, and cite the above as but instances of the work being constantly done.

Our contagious ward is located on the third floor. It was at first intended to be our attic, but lack of room forced us to take our contagious cases there. It is small, poorly ventilated, and not adapted to our purpose, but it is the best we can do at present. The largest ward in the hospital is called the "Mary S. Fulton" ward, in memory of the wife of Rev. J. M. Fulton, D. D. Every bed in it has been paid for by societies and friends.

Our surgical ward was furnished by Mrs. Jos. F. Neely, of Allegheny, in memory of her mother. The Ladies' Missionary society of the First United Presbyterian church, Allegheny, furnished the office in memory of their first pastor, Rev. J. T. Pressly, D. D. The dining-room was furnished in memory of Mrs. Elizabeth Martin by one of the societies of the Second church, Allegheny. Many articles of furniture have been furnished by societies and friends in memory of loved ones.

It is the earnest desire of the Board of Managers that *very soon* we can enlarge our hospital and have a much-needed convalescent ward. At present we labor under great difficulties when our little patients are recovering from illness. Instead of encouraging them to laugh and play, we are obliged many times to restrain them from making any noise whatever, on account of those who are still too ill to bear it. Our fondest hope for our hospital is that in the near future we can have a Women's Hospital in connection with our Children's Hospital. Then our aged folks, missionaries, and others who might apply, could have proper care and treatment. During the past year we have had a number of applications from women desiring admission, but as we have only two full-sized beds, our facilities for doing much along this line are limited.

As the Christian mothers of our church watch with loving care and interest their sturdy, healthy boys and girls, growing physically, intellectually and spiritually, their hearts should be filled with thanksgiving for what God has done for them. Oh, that their thanksgiving would take such a substantial form that some delicate, puny child would be the better for it! We sometimes wish that our proposed new addition for women would be a monument of the thank-offering of the women of our church, What wonderful things God has done for us! How highly favored we are! We have been restored to health, from severe illness. The family circle is still unbroken. The loved one who has gone to be with the Saviour gave us such evidence that *He* is with Him, and that all is peace and joy that we can say amid our tears, "Thy will be done." 'Tis not enough to be joyful and glad because of God's goodness to us. The world should, in a measure, be better because of the privileges and blessings which our Heavenly Father has showered on us.

Applications for admission to the hospital may be addressed to any member of the staff; contributions of money should be sent to Mrs. W. C. Hodge, Simon Avenue, Pittsburg, Penn. All questions relative to the work will be cheerfully answered by the secretary.

By order of the Board.

MRS. JEAN S. SANDS, Secretary.

## *A MUDDY EXPERIENCE.*

NEAR the close of the last month I was compelled by telegraphic summons to leave my duties on the plains and start for Landour. Landour, it may be added for the information of the unfortunates who have never visited it, is perched 7000 feet high on the Himalayas, with the low Sewalik range between it and the plains. Sharanpur, the nearest point on the railway, 56 miles away, was reached at 8.30 P. M. The night was inky black, and the mail tonga agent gave me the cheering intelligence that I would probably have a rough time of it; for he had heard that the road was broken in one place, and would probably have to trans-ship. We were late in starting, and the rain began to fall before we had gone a mile. The road was bad, the horses seemingly tired, aud the night was so dark that we ran nearly two miles past one of the relays and had to drag wearily back. Altogether we were nearly two hours late in reaching Mohan, at the foot of the Sewaliks. The "coachman" pushed as rapidly as the increasing bad state of the road would permit, until suddenly, about a mile from Mohan, we came to a dead stop. Jumping out into the ankle-deep mud, I found by the light of our tonga-lamp, supplemented by frequent lightning flashes, that our horses were within a yard of where the road *had* been, where there was now a deep chasm, bordered by an immense mass of trees, stones and mud from the hill-side above. It was with difficulty that the horses were turned and headed for Mohan, where at 3. A M. I aroused the dak-baugalow khanseman and crawled under the dryest part of my bedding, determined to improve my time while waiting for daylight.

At 6 o'clock we parallelled the feat of the famous character who marched his men up the hill and then marched them down again: we drove once more to the break, for the sole purpose, as I learned to my disgust of permitting the "coachman," who had ascertained that the road was impassable, to convince me of the same. I was far from convinced, however, and I spent the time while we drove dejectedly back to Mohan, in berating him for not making some effort to find at least a foot path through, by which the mails and I could proceed. His conclusive response was: "What can be done, Mr." I hired a coolie to explore and bring word of what lay beyond the first break while I dried my belongings, selected what could not be left behind and fortified myself with a good breakfast.

About 9 30. A. M. my coolie came back looking utterly worn out and reported that there was no way through. The words were scarcely out of his mouth when two bedraggled objects—sort of animated "mud daubs"—appeared on the scene and disproved his statement. They were two gentlemen who, having been stuck the night before about two miles below the pass, had deserted their dak-gari and struggled down to Mohan. They discouraged my attempting an upward journey; but when they found I was determined, they suggested that I should take along some provisions for a gentleman and lady and their two children, who had escaped from their gari only a moment before it was buried by a land-side, and who were stuck fast food-less, and almost shelter-less, near the spot where the first-mentioned gari had halted. I stuffed a roast chicken, a couple of hard boiled eggs and some native bread into my pockets for the sufferers, discarded my water-proof, hired a strong looking man to carry my small bundle of selected possessions, and sailed forth—almost lit-

erally—for the memorable climb. It was drizzling serenely, but I was only thankful it had ceased to pour.

The first break, though deep and wide, gave us little trouble, for we were able to scramble from one boulder to another in the mass that had come tumbling down the hill. The next was a perfect river of mud, flowing two feet deep across the broken road. There was nothing for it but to wade in, looking for the shallowest places lest we should sink so deep as not to be able to extricate ourselves The breaks and barriers followed each other in close succession, often not thirty yards apart. At one point we could not find the road at all. It had been cut so deep, and covered so throughly with mud and trees and boulders, that we could not without considerable investigation decide which way to turn in the wilderness of rocks and branches. Again and again I had to wade in mud up to my knees, and several times I had to turn back for a better way because I was getting in too deep for safety. A tree trunk often formed the only possible path, and tangled branches and vines more than once saved us from sinking to our waists. Sometimes crawling over trees, sometimes creeping under, sometimes climbing up the slope above what had been the road, sometimes walking on the outer parapet to avoid the depths of mud, we kept steadly on and up, turning a deaf ear to the discouraging reports brought by every coolie we met.

It grew worse as we got higher up, and an element of danger was added by the evidently unstable condition of the over-hanging slopes. For a half mile at a time we had to take the bed of the stream whose course the road follows, for the mud was too deep to be safely essayed, especially as it was so sticky that when once your foot settled in it, it was all you could do to haul it out. Even in the bed of the stream the mud and trees had been washed down in such quantities that in some places the safest and easiest progress was up the very stream itself, wading almost waist deep.

About half way up I met Mr. C., in charge of the mail tonga service. He was going down with coolies to bring up the mails. He assured me that it was worse on ahead—I couldn't contradict him, though I think as I look back that he was mistaken—and urged me to turn round. "I have a sick wife at the other end," I said; "and anyway, if you have come down, I can go up." "Well," he replied, "I'm glad there is another man on the road to-day to confirm what I say; for no one will believe the destruction that has been wrought!"

I stopped nowhere, except once in a while to let my coolie catch up or to help him through a hard place, till I reached the stranded travellers, every particle of whose possessions was irrecoverably buried in the mud, and who were huddled together, children, baby and all, in a stable-man's hut, trying to make up their minds to struggle toward the pass above and Asarori and Dehra beyond. My not over-inviting-looking provisions having been gratefully accepted, I pushed on for the "home stretch." The last mile of the ascent was almost wholly free from breaks, and we soon reached the tunnel at the top. We went over it in preference to going through, partly because I had been warned that it was unsafe—a mistake as I have since learned—and partly because it was knee deep with mud and debris. It was disappointing to learn at the toll-gate that there was still a mile of broken road; but there was nothing very bad, and at 2-30 we reached the point where Mr. C. had his tonga, having accomplished the 7½ miles in three hours—not bad time, *considering*.

But our troubles were not ended. The tonga must wait for Mr C. and the mails He thought he would be not more than

two hours behind us–in reality he did not reach that point till 6p.m.—but even two hours would make me too late to climb the hill that night. So I determined, having found a fresh coolie for my small bundle, to push on the seven miles or more to Dehra, where I would find an ekka to take me to Rajpur at the foot of mountains. A couple of miles further on I met an ekka, and the Jehu, seeing my dire straits, kindly offered to take me to Rajpur for the trifle of Rs. 2. He had mistaken his man! I was very weary, but not enough to pay three times the proper price. Near Dehra I fell in with the patwari (land revenue clerk), who advised me to go directly to the Tahsili, whither he himself was bound, and get the Tahsildar to secure an ekka. As we walked along together, I found he was a thoughtful, intelligent young man; one who had a few years before determined to investigate the truth of Christianity, but had been deterred by business affairs which had kept him pre-occupied ever since. I tried to tell him the Gospel story, and got him to promise to consider the claims of Christ at once.

Reaching the Yahsili, I began to present my request in my politest Hindustani, when I was interrupted by the most cordial greetings in perfect English. A second glance revealed in the Tahsildar an old friend—a friend because his father was my father's pupil in Lodiana mission school forty or fifty years ago! We had a pleasant chat while my ekka was sent for, and then I was off for Rajpur. I have seldom had the pleasure of attracting so much attention as I did in both Dehra and Rajpur. And I presume I *was* worth looking at. I was dripping wet and covered with mud from head to foot—even my umbrella was muddy; my hat was evidently still more tired than I, and had settled comfortably down to my neck; and my general get-up was nothing if not effective.

Rajpur was reached at 5.30, and less than half an hour later, after a refreshing bowl of hot soup at Mrs. K's homelike hotel, I was off for my final climb, this time in the saddle. The rain came down in torrents the whole of the seven miles up. Cold, tired and drenched to the skin for the third time in the twenty-four hours, I finally reached my goal at 8.30, having made the nearly thirty miles in ten hours.

Has it been a very long recital? and are you weary, good reader? You're not as weary as I was; so its all right.—*Indian Standard.*

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## *A BIBLE READING.*

Read at the Woman's Missionary Society July 16, 1894, at American Mission, Egypt.

"PROPHECIES OF EGYPT."

THE prophecies of Egypt embrace much of history, ancient and modern. How worthy of careful study, especially for those who are laboring in this land! From our infancy or early childhood we have been taught of the land of the Pharaohs—the land where *Joseph* was sold a slave, but afterwards rose to a seat next the throne; the land where *Jacob* died, and where God's chosen people became a great nation,—but above all the very land where Jesus, our Saviour, was carried to escape the cruelties of a wicked king.

History tells us Egypt was settled by the immediate descendants of the antideluvians, whose long lives gave them time to execute her pyramids, palaces and temples which to-day attract the attention of the travelers of the world. In

many respects Egypt to-day is the most interesting of lands.

Centuries ago when the rest of the world was scorched by drought and famine, there was corn in Egypt. When the starved savages of Europe were hunting the wild oxen with flint hatchets and arrow heads, the Egyptians had granaries well filled with wheat and barley, and had wise men to cultivate the arts and sciences, in palaces and temples.

The records of ancient Egypt show us a cultivated people, writing poetry and prose, history and biography, philosophy, law and theology. This overthrows the assumption made by some men of to-day that mankind, in the age of Moses, had not emerged from a savage state, and so were unable to produce or understand the Pentateuch. Did not *Herodotus* go to Egypt to learn history and *Euclid* to learn geometry? To be learned in all the wisdom of the Egyptians was a proverb for the cultivation of science. Do not her monuments to-day display her high civilization? After enduring the ravages of many conquerors, she has been supplying the museums, squares and parks of the world with mummies, idols and obelisks, and still she possesses more sculpture than all the rest of the world beside. Her very mountains attract the traveler to behold the pictured walls of her many tombs.

But of her former greatness time allows me to say but this: She was the leader of progress in four great provinces of human life, viz: *science*, *commerce*, *politics* and *religion*. She was the first, and for many centuries the greatest, of the civilized nations. But, alas! Her kings, priests and people were those of wickedness. Just at the time when she occupied the foremost rank among the nations of the earth, Isaiah, Jeremiah and Ezekiel announced her doom. "The Lord shall smite Egypt."

Let us first notice the predictions of her fall from the chief place among the nations—Isa. 19:2. Here you see, Isaiah predicted the civil wars which would make Egypt a prey to invaders. Prophecy has become history, and history says there were thirteen contending claimants for the throne at one time. This filled Egypt with anarchy, and rendered her an easy prey to the Persian conqueror. This prophecy has also been fulfilled by the massacres that have covered the land with blood. One of these occurred in '82, when some of you had to flee from the country. In Jeremiah 46: 1-10, the Lord names the place and describes the battle in which Egypt should fall. Accordingly she never recovered her prestige after Pharaoh-necho's defeat by Nebuchadnezzar.

But Egypt was not only to be conquered by the great powers; she was also to be a prey to jackals and crows. Read Ezekiel 29:1, 2, 5, 7, 8, and 18. Jehovah riding on a whirlwind into Egypt; the idols fall down before the storm; the people destroying each other by civil war; the Nile drying up; the manufacturers of paper and linen idle; the fishermen mourning; five cities in the land speaking the language of Canaan and swearing by the Lord of hosts. Again the prophets behold the Pharaoh, the king of Egypt, coming down like his own Nile during the inundation. And what is the picture of the Pharaoh in Ez. 29:3? A great dragon or crocodile of the Nile. Again the Pharaoh is a lion terrifying the earth with his roar. Are not these symbols so forcible intended to impress upon our minds warning against impending danger?

A further prediction of Egypt's decline is set forth in Ez. 29:15. Accordingly, we see she has never since been a conquering power, but is to-day ruled by other powers.

She was not only to lose her supremacy, but her independence, also Ez.

30: 11, 12, 13. Has this not been most remarkably fulfilled? She was conquered by the Persians and ruled by them. After a brief revival of the Egyptian monarchy, it was conquered by Alexander the Great, and Greeks ruled Egypt 300 years. The Caesars then ruled it 500 years more. In the seventh century Egypt was conquered by the Saracens, and ruled by their Arabian caliph. Later Egypt was conquered by the Turks, whose pashas rule it to-day.

The character of these foreign rulers is clearly defined in Isa. 19:4. Not only was the loss of Egypt's empire and her independence predicted, but also her social degradation, the ruin of her manufactories and commerce, and the desolation of her great cities. You well know Egypt was famous over all the world for paper, which was made from the papyrus reed or rush, and from which it derives its name. But what did the prophets predict?—Isa. 19:5-7 The papyrus has withered away and paper is now made of cotton and linen.

Closely connected with this is the decay of the fisheries. The Nile once swarmed with fish. The queen was once allowed the fishery of one of the chief canals for her pin-money, and it netted her a thousand dollars a day for seven months, and $300 a day for the remaining five months; but, in Isa. 19: 8 and 10, the prophet says: "The fisheries also shall mourn," etc. Though the fishes are still numerous, yet the whole receipts of the fisheries over all Egypt does not amount to the queen's pin-money from one canal.

What was predicted of Egypt's famous linen—Isa. 19:9? The production of flax and the manufacture of fine linen has emigrated across the Mediterranean, first to France and then to Ireland. Now French lace and Irish linen supply the world.

The decline of these industries naturally had a bad effect upon the cities which the prophets behold ruined and desolate—Ez. 30: 14-18. All these cities were once great, populous and famous, but what of them to-day? Not one of them remains save as a mound of ruins.

The prophets predicted the destruction of Egypt's gods and idols. She was the principal seat of idolatry in its most unreasonable shape. They worshiped not only the images of men, but also of beasts, birds, reptiles and insects. The predictions are of two classes: one class predicts the destruction of the gods of Egypt; the other that the Egyptians should worship Jehovah. Of the former see Isa. 19: 1; Jeremiah 43: 12, 13. Jer. 46: 25 and Ezekiel 30: 13.

These predictions have been fully accomplished. First Nebuchadnezzar conquered Egypt and so destroyed the prestige of the gods; next Cambyses, the Persian, who killed the divine bull, the Apis, with his own hands. Then Christianity made its way into Egypt. The Saracens then conquered the country and destroyed all temples and images.

The second part of the prediction, that the Egyptians should worship Jehovah, is foretold in Isa. 19: 19-22 and Psalm 68: 31. Do we not begin to see the fulfillment of this? Is not the Lord preparing Egypt for the prevalence of Christianity by having the strong arm of Great Britain upon the oppressors of Egypt? Has not the way been opening since 1854 when our first missionaries came to this land? We have mission stations from one end of Egypt to the other. But how much remains to be done! We are few among the many, and cannot stand idly by, but must be up and doing and leave the rest to God. In every act of labor and love may we hear the still small voice, "Thus saith the Lord."

The prediction that there shall be a highway from Egypt into Assyria is

finding its fulfillment before our eyes. The Suez canal is now open, and soon the steel rails and iron horse will open up communication among the people of Assyria and countries of the East.

From a review of these prophecies, we see more and more the power and greatness of God. We recognize the great fact that He rules and overrules all the counsels, wars and conquests of nations, their arts and sciences, their industry and prosperity, their ascent to empire as well as their decline. Would it not be better should the nations of the earth give greater heed to-day to God's law and beware of the punishment of the wicked? What better illustration of God's mode of dealing with great nations than that of Egypt? To every ruling power He says, as He said to Pharaoh of old, "Even for this cause have I raised thee up, to show in thee my power and that my name may be declared throughout all the earth."

Egypt has been smitten. It is ours to help in the healing. It is a solemn responsibility as well as a glorious privilege. How earnest should be the spirit, how pure and single the heart, how constantly watchful the soul that is called to be a fellow-laborer together with God." May He who is so powerful and yet of tender-mercy help us to go forward in this great work—it is the Lord's. May we all be bright and happy, for "Lo, I am with you alway."

# Missionary Correspondence.

## *LETTERS FROM EGYPT.*

IT has been suggested that not enough has been written about our work for temperance in Cairo. This might be divided into work for the natives, and that for foreigners. It is our custom to have the quarterly temperance lesson in the Sabbath-schools, using the lesson leaflet, which we hope is not read only by the scholars, but by their friends at home. At different times, tracts have been printed in Arbaic and scattered, which we hope will show the evils of intemperance.

Years ago Dr. Harvey started a temperance society in the boys' school here, and many have been members of it at one time and another. This past week, in talking with a young lawyer from a provincial city, who was formerly a member of this society, he referred to it as being a means of keeping him from drink, as many of those around him are of the better class drinking people. Foreign influence in regard to drinking is bad, and some in high offices, both in private life and social gathering, have done much to make all sorts of intoxicants popular, so that many who are trying to imitate European civilization, imitate this bad habit as well, and give as an excuse they are living like the Franks.

The custom of drinking is growing among Moslems, but I have heard that it is decreasing among the Copts. There is one of their feasts called "the day of the drunkards," but in the cities it is not so customary to drink at the church, as it is in villages, especially the sacred, ancient Coptic places that many visit at feast times, or when they have made a vow, and go to pay it to some saint or angel.

It is remarkable how many men of all classes sit out in front of coffee houses, around little tables, drinking

coffee, sherbet, or intoxicating drinks. In the native little shops, it is quite common to sit and play dominos by the hour, and in some of them *hasheesh* is taken, which is sometimes considered more injurious than wine or beer. The person taking it is affected much the same as after taking opium. In some of the higher class cafes there is a good string band, many of the players being well dressed young women.

Different missionaries at different times have done a good deal to try to influence the young against drinking. I think I will mention Miss Smith for the young people of her district, and Mr. Ashenhurst, who has also taken a firm stand against tobacco, which, all over this land, is almost universally smoked in little cigarettes. The common people make their own cigarettes just before smoking them, but in the cities there are many factories for making them, which are mostly conducted by Greeks, who make a good deal of money out of the business. It is a rare thing to see any one chew tobacco, like many in America do. Even women often smoke, and it is considered a part of politeness in the better class houses to offer lady visitors cigarettes.

When Mrs. Leavitt was in Cairo, in January, 1891, a W. C. T. U. was organized, and it has been kept up ever since. Our members are few, mostly of our own mission, and some of the church missionary society, but we meet once a month in the mission house, and we enjoy the Bible readings and other devotional exercises more than anything else. Some of us (perhaps all,) are too conservative to follow all the ideas of some writers in *The Union Signal*, but we wish to join the army of temperance workers, and have our prayers ascend with theirs, for the suppression of vice.

ANNA Y. THOMPSON.

*Cairo, Sept.* 24, 1894.

MASSOORIE, Sept. 21, 1894.

About a month ago we turned our backs on the hot steamy plains and wended our way up, up to the cool hills. We varied the program of our summer holiday this year by coming to Massoorie which I am told is sometimes called the "American Saints' Rest," because of the large number of American missionaries from all over India who annually seek rest and health among these hills. The visitors are not all our countrymen however, for there are representatives from almost every mission in India, and this fact constitutes one of the most enjoyable features of a holiday spent in this station. It does us good to meet and become acquainted with the workers from other parts of the great vineyard; learn how the Lord is prospering them, what their work is, and how they do it, and indulge in a general exchange of opinion and theory.

And Oh, how good it does seem to go to the Lord's house and hear the Gospel preached in our own mother tongue, as we may Sabbath by Sabbath at Union church. I sometimes wonder if the word will *ever* seem the same in these strange eastern languages. Dr. Kellogg, a member of the Hindi translation committee, has delighted us each week with a message so practical and helpful. On Tuesday evenings we attend a Bible reading, which he conducts in a masterly way. He is one of the best expounders of scripture it has ever been my privilege to listen to.

For almost four weeks after our arrival it rained every single day, and we were told the same thing had been going on for nearly a month before that. So you may readily conclude that it was rather damp. It wasn't altogether pleasant, when we had such a short time to stay and needed so much to be out doors getting tanned and strong for next year's work, but we endured it with what pa-

tience we could summon, and really found that we could after all bid a good degree of defiance to the weather if we just thought so. To be sure it was a little trying to attempt to make a call on some of our fellow workers, and be so thoroughly soaked before reaching our destination that the only alternative was to turn our disappointed faces homeward without stopping; but then we consoled ourselves as best we might by assuring each other three or four times a day that the rains surely *must* "break" very soon now. And they really have. For several days we have had clear weather most of the time, and we are taking advantage of it by spending much of the time out of doors, picnicing, etc. We are becoming famous walkers, sometimes doing six eight and twelve miles a day, thereby proving how much stronger we are than when we first came up, a couple of miles then being quite enough to satisfy us.

We will be off now in a short time for the plains; then will come our wedding; then Annual Meeting, and then the years work will begin again. We hope and pray for a prosperous season. Some at least of our number seem to have recovered to a good degree their lost health and we hope all may be kept during the year.

Our new girls have spent a faithful year at their books, and will be ready to begin active duties this fall. We only wish they were a dozen rather than two. We are looking anxiously for more, both men and women, and confidently expecting that you will not fail us in our great need.

Yours for India,
MARION EMBLETON.

## *LETTER FROM INDIA.*

DHARMASALA, INDIA.
Sept. 11th, 1894.

DEAR FRIENDS:

We have just read, in the church papers, of the great heat that you have been experiencing this summer, and of the number of pastors and others who have gone to the mountains, seashore, or some cooler place, to get away from the heat and rest awhile. So I need not be afraid or ashamed to write you from one of the tops of the Himalaya mountains, where some of us are sojourning on account of the great and trying heat of the plains. When we read about how hot it was at home this summer, you certainly had our *sympathy*, but at the same time didn't we feel a little like saying, "Well, maybe you can synpathize a little more with your friends in India now, who have to live where it is hot several months of the year." Although the heat here lasts so much longer, and is much more trying on the health and strength than it is with you, yet there is one thing in our favor; that is, we have more facilities to protect us from the heat than you have in America.

But these are very necessary in a climate like this, where we have five or six hot months in the year, and much of this time not only hot in the day time, but also at night. Some seasons the weather is hot by the middle of March and lasts till October. May, June, July and August, I believe, are counted the hottest months of the year, but frequently April and September are quite hot too.

The heat during the whole summer is not the same. The first part of the hot season we have the dry heat, and during part of this time the hot winds blow. The damp heat usually begins with the rainy season, which commences from the middle of June to the middle of July, and lasts usually till sometime in September.

During the damp heat the thermometer does not often reach as high as it does in the dry heat, but the heat is much more trying. A good part of this time it is steamy and stuffy. August and September, I believe, are counted the most unhealthy months of the year.

I would divide the seasons as follows: spring, February and March; summer, April, May, June, July, August and September; autumn, October and November; winter, December and January. We have, in the rainy season, the summer and winter rains. The summer rains are usually much heavier than the winter rains, and last from two to three and a half months. A great deal more rain falls on the mountains than on the plains in summer. For instance, here at Dharmsala, at our sanitarium on the Himalayas, rain falls frequently for three months, with scarcely a dry day. There have been unusually heavy rains this summer at all the hill stations, and the rivers on the plains in consequence have been in flood for months; many villages have been washed away, and a number of people drowned.

I stated that we had more facilities to protect us from the heat than you have in America, and perhaps you would like to know what some of them are. The houses we live in are built with reference to the heat. The houses for Europeans are built of burnt brick, are one story with thick walls, high ceilings, and verandas on one or more sides. Frequently the outside of a house is plastered as well as the inside. During the hottest weather we have hung from the ceiling punkahs, house-fans, that are kept going day and night when we are in the house during the hottest time in the summer. Our doors and windows are closed early in the morning, to keep the hot air from the outside from coming in.

We usually rise quite early in the summer, so as not to be out very much in the middle of the day, day schools and Sabbath-schools commencing at 5, 6, or 7 o'clock in the morning. Another thing, we usually wear more suitable clothing than at home. We wear sun-hats, made purposely for the hot climate. Our umbrellas have an extra cover of white muslin.

But with all these precautions, some of us, after spending four or five months in the heat of the plains, are so nearly worn out that we are glad to get off to the mountains awhile, although the distance be 200 miles or more and the journey a very tiresome one, especially if made in the rainy season, when the roads are bad, in some places almost impassable, and sometimes the rain pouring down in torrents.

We are thankful we have these mountains in reach, where we can come even for a short time. How could Europeans live in India if it wasn't for these grand Himalayas? The government has some eight or ten sanitariums, or "hill stations" as they are usually called, on the Himalayas, and thousands of Europeans go to them every summer.

Yours sincerely, B. G. LYTLE.

## FOREIGN NEWS BUDGET.

MARY B. REID.

It is not often that we secure so large a bundle of news items from the foreign field as we are favored with this month. We trust all readers of the MAGAZINE will greatly enjoy it.

From the upper country in Egypt Mrs. Hart tells of the work at Assiout. She writes:

Another month has gone by and I am reminded that it is time for the budget to be off. Although my work is very interesting to myself, I feel that

every day school work may not be so interesting to others far away from us. Suffice to say our schools are full and seem to be doing well. I was very glad to see a little girl from Luxor who came down to Assiout a few days ago to enter the girls' boarding school. We hope and pray that God will bless her, and by her stay here make her able to do much good in her own town. It is so hard to get girls to come so far from their homes to be educated, and again just as hard to get teachers to go up there. You cannot wonder that we rejoice at the news of more help coming to our fields. "The harvest truly is plenteous but the laborers are few."

We had the pleasure of meeting Mr. and Mrs. Moosa, of Sohag, a few days ago, and good report was given of their work in that field.

I am glad to report all at this station able for duty.

## Miss Thompson gives the Cairo news:

The boys' school in Cairo opened on the 1st, and already over two hundred names have been enrolled. There are so many other schools now in the city that we felt a little fearful about this year. Both boys and girls go from school to school; that is, if anything displeases they are away to another school. It is not as it is in America or England where they are required to attend certain schools. This week fifteen boys came to us who had been in another one. We have not heard why it was, but suppose some little unpleasantness.

As the Evangelist in the Hartees Sakeen quarter was walking along the street he was called into a house, The man of the house was wealthy and had allowed his money and land to take all his thought. He said he wished to attend to his soul's salvation, but had not time. The Evangelist talked and prayed with him, reading Luke 12:16. The next day his soul was required of him; and he was called to stand before the God whom he had no time to serve.

## Mrs. Grace H. Giffen reports progress of work at Tanta:

The work moves on here from day to day. The schools in the district are fuller than they have been at any one time, and one new school was added to the list last month.

A committee for preparing new tunes for the Arabic Psalter met in Tanta the first of this month. It was a great pleasure to our people to meet the pastors who were on this committee and hear them preach. The work kept them over Sabbath and Mr. Shanooda spent the day in Tanta, and Mr. Maawad went with Mr. Finney to Mansoura. At both places the people were pleased to hear them, and I am sure it did much good.

We are having a good deal of sickness—fever, and among the children diphtheria. One dear wee girl of our congregation was taken away this week by that dread disease. Mothers' hearts are the same in all the world and will ache when the dear children are taken from them.

A new school for girls was opened in Tanta this month. It is under the care of the Copts, and while we cannot count it as our work yet we were certainly the immediate cause, for had we not come here they would not have considered it necessary tot each their girls. But when we opened a school theyhad to resort to a school of their own to keep their girls away from ours. May the Lord increase the good done by every means employed.

## Mr. and Mrs. Ashenhurst have again taken up residence on the Nile boat. Mrs. A. writes from the Ibis:

We spent the last Sabbath of September in Sinnoris. The pastor is much pleased with the progress his congregation has made this year. Monday, October 1st, we met the Ibis at the Fayoum junction, and Tuesday we arrived at Beni Suef. At this place the meetings are well attended when the preacher is there, but when he goes to his other appointment the people will not attend the meetings conducted by the members. The people beg for a preacher full time, but workers are too scarce and the demand too great for it to be possible to have preaching in all the places all the time.

We came from Beni Suef to Bibeh and stopped there one night. A year ago when we stopped there the people seemed friendly and a good meeting was held, but our Coptic friends did not come near us this year. A Protestant teacher opened a school in the town a few months ago, and this aroused the Copts very much and caused them to open a school of their own and also to get one of their priests to come and preach for them. A great effort is now being made to drive out the Protestant teacher. Some of the children take lessons secretly and he hopes to have a good school by and by.

## Alexandria news:

This is a busy week, being the one preceding our autumn communion. Five persons have been received into fellowship of the church—three women and two men. Two of the women were formerly pupils in our girls' school. At present all the departments of our work are in operation. The boys' school, which has only one month holiday, opened September 1st; the central girls' school, October 1st. At present the attendance is small owing to the feasts and fasts of the various sects, which are going on just now. This however, is the usual occurrence at this season, and is not considered a discouraging feature. This school has no young lady superindent for the present. We are hoping this *want* will be an incentive to the native teachers to be more and more faithful, and we feel we can place confiden ce in them.

The Moharrem Bey School under the direction of Miss McDowell, opened October 8th. The Bible women seem refreshed after their holiday of one month each, and are entering into their work with more vigor for having had the rest.

Rev. and Mrs. McFarland are comfortably settled in their new home in the Mahann Bay quarters and are busy studying Arabic.

One item of social interest is the marriage of Miss Jamieson with the Rev. W. M. Nichol, which took place October 3, in the presence of a number of friends. among them, those of the missionaries, who live near, and were able to come. The ceremony was performed by Dr. Ewing, assisted by the Rev. T. Finney, Mansoura. Miss Jamieson, for the past year, was stationed at Alexandria for the study of Arabic, and she devoted what time she could spare from her studies to the management of the Central Girls' School.

### INDIA.

## Miss Logan writes:

The majority of our missionaries are still among the hills taking a much needed rest, and in regard to those of us here at Landour, not only physical rest is received, but spiritual refreshment as well, for this station abounds in privileges both pleasant and profitable. How one enjoys the services conducted in English after having heard only Urdu and Panjabi for a while!

A circumstance occurred one evening last week that saddened some of our hearts. A number of the missionaries have been spending their vacation in active work among soldiers, and as the great curse of the British soldier is drink, a temperance society had been organized, and was prospering well. But the commanding Colonel here is not a religious man, and he has hindered the good work in every way possible.

One evening last week he attended a meeting of the organization and made a speech in which, among other things, he said that he considered it unmanly and unbecoming of British soldiers to be bound by a pledge, and that a man should have strength of will to drink when he would and refuse when he should. As a natural result of this speech, thirty-two of the members of the organization resigned at once, and nearly half of the number went straight to the canteen.

Under date of September 7, Miss C. E, Wilson writes:

All the missionaries of Gurdaspur are now resting in Dharmasala but Rev. Holliday. He is finishing up the new mission house at Pathankot. When we left the 15th of August the weather was very warm and rain much needed. Since then heavy rains have fallen in abundance, washing down a great many buildings in the city and some of our outhouses. In Pathankot a hundred or more houses fell; one brick house settled a foot or more without damaging the walls. In Dinanagar many houses fell without loss of life, but in Gurdaspur a rich merchant was killed by his house falling in. Rev. Hoggs, of Dinhnagar, have suffered a good deal. Their house leaked so badly they were afraid the walls would fall, and have pitched a tent in the yard in which they sleep at night. Some of our native Christian's houses have fallen; and many poor people are suffering from the effects of the rain. We have been in the hills three weeks, and it has rained day and night with very little sunshine between, yet notwithstanding this we find it a good place to rest.

Miss Elizabeth Gordon gives further news from Dharmasala:

Miss Lawrence and my niece are in Rockwood busy preparing for examination in their first year course: The Misses Wilson and Mr. and Mrs. Lytle arrived August 19th, all tired out and much in need of rest. Mr. and Mrs. Lytle were much reduced by the heat. Mrs. Lytle has been steadily gaining her usual strength, but Mr. Lytle has had some fever since coming up.

I am stopping in Carleton Cottage with Mrs. Holliday, as she is alone. Mr. Holliday cannot yet leave his work. Being on the hills and having nothing fresh I will have to give something from my diary.

While visiting one day in Jhelum City with a Bible woman we entered one Court which had three rooms below and three rooms above, each room accommodating a household, and several of the women were in the court below spinning cotton. One of them, who was more civilized and quiet than the others, and who sat by us all the time we stayed, said: "I feel the cold very much because I am in mourning and cannot wear much clothing." It is a custom of Hindus not to wear any garment that is cut and made, such as a jacket or trousers, in time of mourning, but merely to drape themselves in uncut cloth. She was draped in sheets; one of black, the other white cotton. She does not appear in anything either comfortably warm or clean, or wear jewels, and this mourning must be kept up for a whole year, and if another friend should die within that year, it will be kept up another year.

But she pointed to a warm sheet in an inner room which she said she put on when no one saw her. She said that "her forefathers all worshiped idols and were prosperous in this world and had good service in the government. She would not tell a lie for this was all true." She says that the municipal board have disapproved of this way of dressing in mourning and the men have left it off, and they are making a move to have the women leave it off too, and dress comfortably.

We had to sit some time before we could be heard, as a woman had come in to sell fruit, and she and some of the other women talked loud enough to be heard in a saw-mill.

It will be observed that the India items of our Budget have all been sent from the mountains, but by the first of October or before, all were back at their post on the plain. The autumn meeting of the India Association is over, the work for the year arranged, and doubtless many of the missionaries are preparing at this time, Nov. 1st, to start out on their camping tours among the villages.

From some recent letters we learn that the health of some of the tired ones has been improved by a period of rest, and all are ready to extend a warm welcome to the American party, which will reach India about the 1st of December.

Two letters, written on the last day of the Atlantic voyage, have come back from those who departed from the home land October 13th. Not altogether placid waves were reported. There had been some seasickness, still the voyage for the season of the year had been a comparatively good one, and all were well pleased with the good steamship, Etruria. It is hoped the remainder of the journey will be prosperous and happy.

## *KNOXVILLE ITEMS.*

The work on Knoxville College is progressing rapidly. The young men hope to move into their new dormitory in about two weeks. The College will probably not be completed for a month more. The students are still coming in; more are here now than can be accommodated comfortably.

The new College bell arrived from Pittsburg a few days ago. We are all anxious to see it in its place, in the new cupola, and to hear it call us to duty.

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We are having a series of meetings preparatory to our communion, which is to be held next Sabbath. Quite an interest is manifested in these meetings, and a number of the students have been led to confess their faith in Christ.

Our Young Ladies Missionary society has started with bright prospects for a good year's work.

The mission Sabbath-school, which is under the care of our students, has been compelled, for want of room, to leave the private house in which it has been meeting on "Back Alley" and move to a larger building on Asylum-st. The students rented this building and have spent much time and labor cleaning, whitewashing, papering and painting it, to make it cheerful and attractive. The young men also make use of this building for their Y. M. C. A. meetings, in which they seem to be very much interested.

Many useful articles have been received, within the last few weeks, from our Northern friends, among which are three quilts from the L. M. S. of Greeley, Kan.: four quilts and 75 yards of carpet from the L. M. S., of Greenville, Pa.; and not least appreciated was a package of rhubarb seeds from Mrs. M. P. Campbell, of Monmouth, Ill., sent after her death. She had understood that we wanted these seeds and, in her thoughtfulness for others, had prepared this package some time before her death.

Nov. 1, 1894.

## *WOMAN'S COLUMN ON GIVING.*

BY THANK OFFERING COMMITTEE.

**Giving.**

Give as you would if the angels waited
at your door;
Give as you would if the morrow found
you where all giving is o'er;
Give as you would to the Master if you
met his searching look;
Give as you would of your substance if
his hand your offering took—

**Wealth of the Church.**

Evangelical Christians in the United States are credited with possessing $13,000,000,000. They contribute annually twenty-five cents per capita for foreign missions, or one thirty-second part of one per cent. of their wealth. Do they possess this wealth, or are they possessed by it?—Dr. A. J. Gordon. One-tenth of the wealth of the church would place $1,300,000,000 in the Lord's Treasury. Why not give it?

**Self in Control.**

Self has got hold of the purse strings, and the Lord is likely to be robbed of his dues. This is the real secret of diminished contributions in our churches, and that accounts for the fact that while God's Church is growing richer at a rapid rate, so many grand institutions for the spread of his kingdom are often at starvation point. "The lust of the eye and the pride of life" steal in, and under smooth pretenses commit their shameful larcenies of the moneys which God loans to his stewards. When Christians undertake to cheat God, their sin is sure sooner or later to find them out.—T. L. Cuyler, D. D.

**God as Judge.**

It has been truly said that our Lord does not judge our gifts so much by what we give as by what we retain. It was by this method of judging that the widow's mite so far outweighed the large offerings of the rich.

**Giving as a Privilege.**

There is a whole world of promise and of power to be taken possession of in the matter of consecrated means. The Church of God is doing nothing to-day in comparison to what she might do and ought to do. I am ashamed, however, to speak of giving as a duty, because it grows on

me more and more that we ought to lose sight of it as a duty, and only think of it as a transcendent privilege. There is something in love that takes off the asperities of duty. "I delight to do thy will, O my God." That is the atmosphere of service—not the law atmosphere, "I ought to do this thing," but the love atmosphere,—"My meat is to do the will of him that sent me," and to finish his work.—Rev. A. T. Pierson, D. D.

**Do Without.**

If all the members of the church would give to missions all the money they could save by doing without things that are not necessary, what an impetus would be given to the missionary cause.—Rev. John Hall, D. D. One Woman's Missionary Society in Michigan supports a Bible Reader in the foreign field with its "Do without money."

**Use of Money.**

Is it not true that the right use of money is a searching test of Christian character? Christian consecration is a consecration of what we have as well as what we are. Our responsibility lies in what we are able to do as much as in what we do.

**Reward of Giving Illustrated.**

A boy adopted the principle of giving a tenth to God. When he won a money prize for an essay on a religious subject, he felt that he could not give less than one-fifth of it. After that he was never able to deny himself the pleasure of giving one-fifth of his income. God wonderfully blessed that lad and increased his means and his enjoyment of that supreme luxury of doing good. That boy was Charles H. Spurgeon.

**The Thank-Offering Committee—Its Aim.**

The aim is to place at least one thank-offering boxin every home, and to have every woman, old or young, in our own church a regular contributor thereto. In this effort the committee is fully endorsed by the delegates of the last meeting of the Women's General Missionary Society. Who can aid in carrying ou this aim?

1—The Presidents of all the missionary societies. How?

By frequently presenting the subject at the meetings. Also by taking the names and addresses of all the women of the congregation, whether members or adherents, and seeing that each one is provided with a thank-offering box. Where sending the boxes to the homes by committees is not practicable, a small amount of money cannot be more wisely expended than by mailing them with circular letters enclosed, asking individuals to accept the boxes, and use them for the glory of God, and for their own personal good. Presidents, sow seed liberally if you expect an abundant harvest.

2. Pastors can aid, as they have almost universally done in years past. How?

By early presenting the thank-offering cause from their pulpits, and in a congregation where there is no missionary society, have a committee of good, energetic women appointed who will have permanent charge of the thank-offering work in that congregation.

3. Presidents of Presbyterial societies. How?

By having the cause presented at each meeting of the Presbyterial, and urging societies to push the good work forward, until every woman in the congregations is an interested giver. Also, by having the leaflet, "An appeal to the women of our church," and other leaflets on giving freely circulated.

4. Any live, energetic, open-hearted grateful woman, in any congregation which is not alive on this subject of giving regularly thank-offerings to the Lord, can aid by seeing that boxes are secured and placed in the homes of members and properly used.

5. The obliging editors of our good

church papers and Women's MAGAZINE, can aid by giving our "Items on Giving" a prominent place in their columns from month to month. They have in the past proved to be our Aarons and Hurs, and we know they will not fail us in the future.

6. Every woman in the United Presbyterian church can aid this cause and bring blessings to herself by reading thoughtfully and prayerfully the "Items on Giving," as they will appear in the church papers, and by sending to the committee any short, pointed articles they may have on the subject.

Orders for thank-offering boxes and leaflets will be filled free of cost by the Thank-offering committee.

MRS. MARY CLOKEY PORTER, Chr.
MRS. GEO. W. MCDONALD,
MRS. E. S. MCKITRICK,
MISS CHRISTINE ARBUCKLE.
824 Liberty St., Pittsburgh, Pa.

# YOUNC PEOPLE'S DEPARTMENT.

## *QUESTIONS AND ANSWERS.*

The following are questions, contained in the question box at a recent meeting of Allegheny Presbyterial. These were handed in during the hour devoted to Junior work.

QUES.—Should we not have a more dignified name than "Rally" for our children's annual gatherings?

ANS.—"Rally" is a military term, and as the Christian life is called a warfare and the Christian a warrior and soldier, the term "Rally seems eminently fitting, especially for children's gatherings, as it is inspiring and enthusiastic, and suggests gathering in force a turning after defeat.

QUES.—Do you approve of having the children lead in prayer? Is there not danger of irreverence on their part?

ANS.—Yes; by all means teach the children to pray, to lead in prayer, but go about it very carefully and slowly. Do not expect very small children to do so without assistance. Talk to them about prayer, its meaning, use and God's pleasure in prayer. Fix in their minds what they want to ask. Have all seated with bowed heads, and call on several in succession to offer one petition, either from the Bible or one given by the teacher. After this kind of training, they can lead in a prayer of their own.

QUES.—What magazine would you recommend as most helpful in Junior missionary work.

ANS.—No one magazine can be said to be the best for every Junior worker. I may receive the help and stimulus that I desire through one magazine, while another leader may be equally benefited through a different one.

(Sample copies of magazines and papers published by other denomination in the interest of mission work for children was shown and some good things in each pointed.)

It is a matter of regret that the Women's General Missionary Society has not, ere this, seen the necessity of publishing a paper especially adapted to this work among the children, and whereby the societies of our own church could keep in touch with one another; but we hope the day is not far distant when one will be provided.

QUES.—Would you teach the Bible in the Junior Missionary Society? If so how?

ANS.—Yes; by all means teach the Bible. How? By books, teaching the names of the books of the Bible, and the contents of each. By words, such as Bible waters, Bible fruits, Bible flowers, &c. Excellent Bible studies on similar words were published in the Golden Rule in 1893. By search questions, framed in such a way as to arouse an interest among the boys and girls. By the letters of the alphabet, the inital letters of their own names and many other ways that we might suggest, but which will reveal themselves to a leader full of zeal for the work.

QUES.—Can you suggest any way to get money to pay for the incidental expenses of a Junior missionary society, such as magazines, papers, &c.

ANS.—In reply to the above I would call the attention of Junior workers to the new constitution for Junior societies (Art. 3 Sec. 2), which provides for honorary membership, and suggest that the fund derived from such fees be used for the purchase of *anything* that will advance the Junior work, the surplus of course to be placed in the treasury of the society for direct mission work.

By securing the names of the adults of the congregation for honorary membership, the responsibility and support of the society is placed where it properly belongs, and provision made for a *plentiful* supply of literature, mite-boxes and many other important items without which no Junior society can be well trained.

It is a good plan to have a committee to work up and keep a register of honorary members at $1.00 or 50 cents per year. (A uniform fee can be decided upon by the Superintendent and leaders.)

It should be the aim of this committee to secure *every* member of the congregation for the honorary roll, but especially those who have no children to represent them in the Junior society.

Urge the matter as a good investment that will yield large dividends in the consecrated *intelligent* efforts of the next generation.

# EDITORIAL DEPARTMENT.

The death of the Czar of Russia is exceedingly pathetic. The strong man of iron constitution and will, injured some years ago in a railway accident, becomes the prey of influenza, which numbers another among its royal victims. The world, watching by his dying bed, has beheld a noble example of patient endurance and heroic cheerfulness under suffering, while his thoughtfulness for those he loved, and his firm adherence to his faith, are notable. Ruling with an iron hand in his country, he was devoted, gentle and loving in his family. Considered despotic and cruel to certain classes of his subjects, he was acknowledged and mourned as "The peacekeeper of Europe," and delighting in the peace and happiness of his poorest people, he was pleased with the title, "The peasant Czar." His father, a mild, peaceful and progressive ruler, was hurled into eternity by a Nihilist bomb; the strong-handed rule of the late Czar was needed to crush out fiendish anarchism, and a leading Russian Nihilist has lately declared that the days of bomb-throwing were over and that milder and more effective means would be used in future—a very wise conclusion for anarchists of all countries to come to. All Europe mourns the Czar, and our own country joins in the general grief; for however widely we may differ in government or religion, we will always remember with deepest gratitude that Russia was our true and abiding friend in our hour of sorest need. May God bless, guide, direct and keep Nicholas II, and may religious liberty prevail.

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We call the attention of subscribers to the fact that of late we have given more pictures illustrating our *own work*, which all concede add to the interest of the magazine. We have been greatly favored in getting such terms as enable us to do this at slightly increased cost. We have also ventured occasionally to indulge in two pictures for a number instead of one. In addition to this a heavier quality of paper is used. These improvements have all been arranged for with the hope and prayer that He who has been laying so bountifully to our hands in the way of good material will also bless the means employed for an increase of circulation, even in these times of financial depression. An experienced friend said he feared for the MAGAZINE when every enterprise was suffering and many failed entirely. But "God has been kinder than our fears," and it is with deep gratitude that we record that a careful comparison of our mailing-list with that of last year shows a falling off of but fifty.

Agents of the MAGAZINE and friends, many of you are doing noble work; but can we not, by increased prayerful effort on the part of all, add to our subscription list and thus add to the quality and efficiency of the MAGAZINE. Agents will be furnished with sample copies free, on application. If you are not an agent and have a friend who might become a subscriber, do not break your file, but send to us a request for sample copy, which will be honored.

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The annual meeting of the Women's Board of Missions of the Interior, which met at Plymouth church recently, though widely represented was not in the least a pretentious gathering. There was no sounding of trumpets or beating of drums, but a company of women who are in actual partnership with the best and mightiest forces that are abroad in the world. The nearly four hundred thousand women in the Congregational churches of

America represent a force the full measure of whose possibilities no one can estimate. Mrs. Emily W. Smith has been president of this board continuously since 1870, 24 years. Her excellent qualifications have naturally made her seem almost a necessity to the enterprise at this central point of the woman's foreign missionary work.

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A hundred years ago, at a banquet in London at which Thomas Paine was a guest of honor, he gave this toast: "The Republic of the world." All present were struck with the sublimity of the idea, and no wonder. But a sublime and more inspiring thought is the one which is dawning upon the minds of so many in our day, the Christianization of the world.

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From a private letter we learn that in reaching a hill station Mr. and Mrs. Lytle made the following changes: "The first twenty miles we had our own two-wheeled cart as far as Sialkot; the next 180 miles by rail; the next forty in a tonga; then the next 15 carried by men in a dandy." Considering that Mrs. L. was afflicted with no less than seventy boils and the heat was intense, she says: "I dreaded the journey, especially the forty miles in the tonga, which was frequently mired in the mud to the hubs, necessitating climbing out and walking." On another page of the MAGAZINE the muddy experience of the editor of the Indian Standard (a Presbyterian missionary) is graphically given. A careful reading may give some new information as to the discomforts our missionaries endure in reaching the Hills where "they may rest awhile."

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An excellent article on the "Origin and Growth of the United Presbyterian Church" is unavoidably omitted this month, on account of lack of space.

**Missionary Alliance.**

The American Inter-Seminary Missionary Alliance held its fifteenth annual convention this year at Springfield Being so close to us this time, only 19 miles away, our students of Xenia attended it almost *en masse*.

The Alliance opened Thursday, Nov. 1, at 2:30 p. m., in one of the fine large Lutheran churches of the city, and closed Sabbath evening, Nov. 4, with an address delivered in the city hall by Dr. Howard A. Johnston, of Chicago.

Interesting and instructive papers were read by students from many of the seminaries represented in the Alliance, and stirring addresses were given by prominent men from different parts of the country. Dr. Geo. W. Knox, for years a missionary in Japan, delivered three excellent addresses before the Alliance. In one of these, he emphasized the importance of thorough intellectual equipment in those who are expecting to take up work in the foreign field. The Japanese mind is subtle in raising objections, and the missionary must be able to answer these, or the cause of Christ will suffer reproach. This is true not only in Japan, but in China and India as well.

The China-Japan war, and its most probable consequences, considered from a missionary stand point, was the subject of his address on Friday evening. Hitherto China has been encased in an impenetrable shell of self-superiority and self-sufficiency, but the present conflict with Japan is going to break this shell. This will open up the door for the entrance of the Gospel. This address was not only edifying as a missionary talk, but, handled in the masterly way it was, was a historical treat as well.

In order to arouse more missionary interest and zeal, the Alliance decided to employ Mr. Adams, a prospective missionary to China, to travel among the seminaries and organize classes for the

systematic study of missions.

The short reports from different seminaries all over our country was an interesting as well as profitable feature of the Alliance. The work of both our seminaries, Allegheny and Xenia, in the line of foreign missions compares favorably with that of other seminaries.

On Monday morning, Nov. 5, the delegates, to the number of nearly 200, left for their respective seminary homes. The place of meeting decided on for next year is Lancaster, Pa. G.

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Dr. J. S. McCulloch, President of Knoxville College, writes: "Our college grounds present a very busy appearance now. Masons, carpenters, plasterers, plumbers, tinners, electric wire men, and mules and men scraping and grading. Students and teachers wade from their rooms through dust to their class-rooms, and jump ditches made for water and steam pipes, and wonder what they will do when rain comes."

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Rev. and Mrs. Lytle are located at Pasrur, but there being no other Europeans at that station their mail is often delayed. Their post-office is Sialkot.

The usefulness, growth and prosperity of "Our Benevolent Institutions," as shown in this number of the MAGAZINE, are causes for devout thankfulness on the part of all. Though located at Pittsburgh, they are open to and intended for the benefit of the whole church. Ministering to the sick, caring for the aged, and fostering the orphan, they follow the example of "Him who went about doing good."

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**Thanksgiving.**

| THANKSGIVING. | THANKSLIVING. |
|---|---|
| "Oh thank the Lord,<br>The Lord of love;<br>Oh thank the God,<br>All gods above,<br>His mercy flows<br>An endless stream,<br>To all eternity<br>The same. | "Set thou thy trust<br>Upon the Lord,<br>And be thou<br>Doing good,<br>And so thou in<br>The land shalt dwell,<br>And verily<br>Have food. |
| Who daily feeds<br>Each living thing.<br>Oh, thank the heaven's<br>Almighty King,<br>His mercy flows<br>An endless stream,<br>To all eternity<br>The same." | Delight thyself in<br>God; he'll give<br>Thy heart's desire<br>To thee.<br>Thy way to God<br>Commit, him trust,<br>It bring to pass<br>Shall he." |

"Once more the liberal year laughs out
O'er richer stores than gems or gold;
Once more with harvest song and shout
Is nature's boundless triumph told.

O favors every year made new!
O gifts with rain and sunshine sent!
The bounty overruns our due,
The fullness shames our discontent."

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## *STUDIES FOR MISSIONARY SOCIETIES FOR* 1895.

JANUARY.—The Tithe.
FEBRUARY.—City Missions.
MARCH.—Thank-Offering.
APRIL.—Young People.
MAY.—Medical Missions.
JUNE.—The work of W. G. M. S.
JULY.—Our Educational Institutions.
AUGUST.—Our Missions on the Nile and in the Punjab.
SEPTEMBER.—Church Ex. and Min. Relief.
OCTOBER.—Indian Missions.
NOVEMBER.—Freedmen's Missions.
DECEMBER.—The Gospel in all lands.

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## *PROGRAMME FOR JANUARY.*

**The Tithe System.**

The tithe system was the outgrowth and acknowledgment of the stewardship which holds property in trust, not to hoard or enjoy as we will but to use as God wills. The Scripture teaching is plain and explicit. The Jew brought a tenth to God as a constant tribute to the owner of all, representing the minimum, what the poorest must give. Many gave two or three tithes of the whole income, besides voluntary thank-offerings. And then the first fruits and the first born. The Christian dispensation marks a grand stride in advance that it no longer recognizes even the tithe as adequate, but reveals to us more fully the fact that redemption by blood covers all we are or have,—all belongs to our Redeemer.—Ex.

Subject.—The Tithe.
Devotional Exercises.
Bible Lesson.—Mal. 3:7'18.
Paper.—The Tithe.
Conference.—The place of the tithe in the church of to-day. Singing.
Roll call.—Responses.—Texts referring to tithes.
Business. Closing exercises.

# Reports of Societies, Etc.

## Report of the Women's Board.

BOSTON, Nov. 14, 1894.

Fourteen of the fifteen directors composing this board met in regular session Tuesday, November 6, sessions lasting from 10 to 5:30. Opened with devotional exercises by the President.

Foreign secretary reported the safe arrival in England of the missionaries who sailed Oct 10. They had a rough voyage, but were all well. The missionaries in India are returning from their vacation. Miss Maria White, M. D., does not recover her health as speedily as we had hoped.

Home Secretary reports from Mr. Speer at Sinemasho; government schools not opened this year. Reports received from Topeka, Miss McCool; Seattle, Mrs. Nichols; Oakland, Miss Curry; Tacoma, Mrs. Gaston; Sioux City, Miss Glenn. These reports contain accounts of meetings, number of calls made and detailed account of the work in general, showing hard work on the part of the missionaries and increasing interest in the work.

Freedmen's secretary reports from Chase City, Norfolk, Henderson and Knoxville, giving number of pupils in the industrial department and number of yards of material used. Henderson is especially needy in the way of clothing, and it is hoped their wants will be fully met in this regard.

Secretary of Church Extension and Parsonage Fund made a lengthy report in regard to notes, loans, etc., little of which can be given for obvious reasons.

Secretary of Junior work reports the special work undertaken in this department is the building of the school at Prairie Bluff, Ala. Had visited Erie, Pa., in the interest of this work, and had many invitations to visit other places, but owing to the expense entailed, was unable to accept.

Treasurer reports October receipts, $5,410.67; disbursements, $5,682.56. The receipts include $2.000 carried over.

The Chairman of Committee on Training School, Mrs. H. C. Campbell, reports having received the resignation of Mrs. Belle McD. Patterson, of Xenia. Mrs. Patterson's resignation was accepted, and Mrs. Dr. Kelso, of Xenia, appointed to serve on this committee. MARY W. PORTER, Secretary.

### Treasurer's Report.

Receipts for the month of October.

*Foreign.*—Olathe, 11; Ottawa, for outfit new missionary, 13; Emporia, 5; Lyndon, 4; Majors, for Egypt, 5; Leipsic, 5; Belle Centre, 5; Bellefontaine, 13; Sugar Run, 15; Sugar Run M. Band, 5; Investment, 1000; Interest on same, 25; Martin's Ferry, 6; Rocky Springs, 10; Oak Grove Beaver Valley Pres., 10.42; Camp Run, 4; Oakland Beaver Valley Pres., 4.50; Mt. Jackson, 6; 2nd Washington. Pa., 10; Peters Creek, 10; College Springs Pres., 5; Mrs. A. L. Smith, Princeton, 25. Hoopestown; 5; Burchard, 8.60; Tarentum, for Egypt, 12; Mansfield, 12; Mansfield, Y. L. M. S., 12; Summerset, Junior Soc., 25; Monroe, 5: Albany, Ore., 8; Zion, 5; Sugar Creek, Y. L. M. S., 8.

*Foreign Specials.*—Northwood, for Miss Thompson, Egypt, 10; Emma Burchfield, McElvane Scholarship, Cairo, Egypt, 50; Beaver Falls, Y. W. M. S., for Luxor, Egypt, 5; 4th Allegheny, L. M. & Benevolent Soc., Bible Reader, Gujranwala, India, 100; Indianola Junior Soc., pupil Egypt, 25; Colorado Springs, Y. P. S. C. E., Bible Reader, India, 60; Oakville, Ore., pupil Sialkot, India, 12.50.

*Foreign Salaries.*—Miss Smith, Garnett Pres., 44; Kansas City Pres., 48.50; Tuscarora Soc., 12; Miss McCahon, Chartiers Pres., 117; Miss C. E. Wilson, Keokuk Pres., 78.50; Des Moines Pres., 70; Miss Parks, Cedar Rapids Pres., 62.50; Miss Young, College Springs Pres., 61.25; Miss Thompson, First Ohio Pres., 62.50; Miss Lawrence, Colorado Pres., 25; Miss Martin, Mansfield Pres., 58.50; Steubenville Pres., 62.50.

*Home and Salaries.*—Richmond, Kan., 5; Leipsic, 5; Mrs. Sarah Stephenson, Sidney, 5; Martin's Ferry, 6; Rock Springs, 10; Oak Grove, Beaver Valley Pres., 10.42; Oakland, same Pres., 4.50; Peter's Creek, 2; College Springs Pres., 5; 33rd St. Church Pittsburgh, on note No. 2, 150; Hampton, 10; 1st Church Allegheny, Good Will Mission Band, 10; 7th Allegheny, 10; 6th Allegheny, 25; Tarentum, 10; Sewickley, 10; Bellevue, 25; 1st Los Angeles, 11; 1st Des Moines, 5.35; Summerset, 5.15; Mexico, 20; Stone Valley, 15; Guinston, 9; Bloomington, 20; Zion, 5; 1st East Liverpool, 21.10; Steubenville, 30; 1st Xenia, 25; 1st Columbus, 12; Cedarville, 10; Greenfield, 5; Stanwood, 13.25; Andrew, 8; De Witt, 14.65.

*Warm Springs Indian Mission.*—Clintonville, Y. P. C. U., 13; 1st Denver, 11; Santa Ana, 8.70; 4th Allegheny, Y. L. A. S., 50; Salineville, 4.50; 3rd Xenia, 25; Cove, 25.

*Freedmen's.*—Richmond, Kan., for Knoxville, 1; Nortonville Junior M. Soc., for Knoxville, 3.36; New Athens, 28; Martin's Ferry, 6; Rocky Springs, 10; Oak Grove, Beaver Valley Pres., 10.42; Camp Run, 4; North Buffalo, for Knoxville, 10; Ainsworth M. Band, for Knoxville, 3; First Ohio Pres., 26.50, and for Miller's Ferry, 18; Fleming, 5; 6th Allegheny, for Knoxville, 10; Mansfield, 9; College Springs Pres., for Knoxville, 4.40; Indianola Junior Soc., 5; Zion, Industrial teacher, 10; Scio, for boy Knoxville, 32; Stanwood M. Band, for Knoxville, 2.85.

*Little Girls' Home, Knoxville, Tenn.*—College Springs Pres., 3; 4th Allegheny Y. L. A. S., 30.

*Church Extension and Parsonage Fund.*—Huntsville, 5; Belle Centre, 5; 2nd Washington, Pa., 10; Findlay, on rent, 13; 6th Allegheny, for 2nd Denver, Col.. 25; Lower Chanceford, 13; Oakville, for education, 3; 2nd Chicago. 35; 1st Xenia, for education, 10.

*Ministerial Relief.*—First Ohio, Pres., 2.50; Indianola, 5.

*Aged People's Home.*—Chartiers, Y. L. M. S., 5.

*Orphan's Home Allegheny.*—Sugar Creek, Mrs. Holmes Infant Class, 1.75.

*Pittsburgh Syrian Mission.*—Monongahela Presbyterial Soc., 43; 6th Pittsburgh Christian Endeavor Soc., 10.

*Contingent Fund.*—Mrs. M. M. Patterson, 5; Mrs. J. M. Stewart, 5; Miss E. J. Sloan, 5; Mrs. R. S. Smith, 10; Mrs. A. P. Burchfield, 10; Mr. A. J. Armstrong, 10; all on rent of room for use of Board. Topeka, 1; Xenia Presbyterial Soc., 10.

E. J. SLOAN, Treas.

Treasurer's Report in November MAGAZINE is said to be for month of July. It is a report of receipts for month of September. Months of July and August were reported in October MAGAZINE.

### Question Drawer.

(Address communications for this department to Miss E. W. Pollock, 314 West Fifth Street, Erie, Pennsylvania.

[It has been our custom to publish all questions as soon as received and wait for some one to volunteer to answer them; but in the future we will secure the answers to the questions first, and publish both together, except those questions which are to be answered by the societies. Such questions

will be published, and should be discussed in the societies and their decision sent to the editor by their secretary.—Editor.]

Ques.—Where can we get the necessary information when asked by our societies to prepare a paper on "The Laborers in Our Mission Fields?"

Ans.—The Boards of Home and Foreign Missions each print a report of their work and workers, which can be had free on application to the secretaries of these boards. Freedmen's work can be found given in detail in the Minutes of the General Assembly. "Our India Mission," and "Scouller's Manual" give much information of a personal nature about all our missions and mission workers, who have gone to the field, up to the date of their publication. The Minutes of the W. G. M. S., and bound copies of the MAGAZINE, will also aid very much, and finally the Presbyterial Secretary of Literature should qualify herself for dispensing light on just such subjects as these. It might be suggested also to societies in this connection that when an excellent paper is read on this subject before them, they should take immediate action to have this paper placed in the hands of the Presbyterial Secretary of Literature to be preserved by her for reference, and to be loaned for reading before other societies in the Presbytery. This suggestion is not confined to papers on "Mission Laborers," but should extend to all papers of a helpful character. Strong societies might thus help the weaker ones to present a varied and interesting program at their monthly meetings that might otherwise be impossible, and the reflex action of the good deed might be a stimulation to more accurate work in the first, and both be helped.

Ques.—By what standard should we measure our devotion to the cause of Christ?

Ans.—Emily Huntington Miller answers this question by having us ask ourselves two others: What more can we do? How can we do better what we are doing? She says it is not a discussion of the relation between employer and employee, with God on one side and we on the other; not "How much is God willing to get along with from us?" but "Am I fully consecrated in His service, so that I will not say, 'I must do so and so for God,' but, 'I owe all to God; have I placed myself fully in sympathy with Him so that His will is my will?"

Ques.—How can we so interest the women of our congregations in our work as to lead them to attend regularly our monthly meetings?

Ans.—This question came before the Chautauqua Missionary Institute at its meetings last summer, and these four rules were given as having been found helpful: First: Raise the standard of consecration in the present membership. Let them be enthusiastic, well informed, forgetful of self, deaf to criticism, and sanctifiedly active. Second: Cultivate the spirit of missions by bringing the subject frequently before them. Get the pastor to speak of your work from the pulpit. Get the session to give your society the Wednesday evening prayer meeting hour once in a quarter and conduct the meeting in a manner to bring the success of missions before the people. Folks are attracted by success. Third: Teach that missions mean something. The world either for Christ or the devil. Fourth: Be actuated by principle, not impulse. Let loyalty to Jesus Christ be your controller. Societies arranging for meetings of the whole congregation could not do better than to secure the loan of the charts, prepared by the Women's Board for the Philadelphia Institute, for use at one of their meetings. Such a telling array of figures can not be hung in the presence of the people for even one evening without producing a good effect.

### N. W. Iowa Presbytery.

The fifth annual meeting of the Ladies' Missionary Association of North West Iowa Presbytery convened in the U. P. church, Rock Valley, Oct. 17, at 10 o'clock a. m. In the absence of the president, Miss E. Glenn, Sioux City Missionary, ably presided. After devotional exercises and roll call, the minutes of 1893 and treasurer's report were read and approved. Reports were heard from different societies; some having very interesting meetings and showing causes for encouragement in the work. The constitution was read and remarks made by Miss Glenn. An interesting Bible reading, subject, Bibles, was conducted by Mrs. Hood, who also read a letter from Rose T. Wilson, missionary. Papers were read by Mrs. Klinger, subject, How to make our meetings more interesting; and by Mrs. Anna Wright, subject, Christian Zeal.

The following officers were elected: president, Mrs. Ella Torrence Hood, Quimby; vice president, Mrs. McLaughlin, Rock Valley; corresponding and recording secretary, Mrs. Lizzie E. Gamble, Ireton; treasurer, Mrs. John Brown, Ireton. The people of Rock Valley have the thanks of the ladies for kindness shown to them. Adjournment to meet in fall of 1895.

MRS. LIZZIE GAMBLE, Cor. and Rec. Sec.

## IN MEMORIAM.

### Mrs. Georgetta R. McDowell.

A tribute of love to the memory of Mrs. Georgetta R. McDowell from the Women's Missionary Society of the U. P. Church, Frankfort Springs, Pa. Are we ready for the summons if to us? Like to our dear sister, God's call comes quickly.

May the memory of the patient, christian life of this departed friend always be an incentive to us to improve the time while the day lasts, and to have more zeal for the Master's work. May we ever be faithful as was she. "Blessed are the dead which die in the Lord, from henceforth; yea saith the spirit; that they may rest from their labors, and their works do follow them."

May God comfort the sorrowing husband and graciously care for the aged father. COM.

### Mrs. Mary J. McCulloch.

A tribute to the memory of Mrs. Mary J. McCulloch, who died July 3, 1895.

WHEREAS, God, in His all-wise and inscrutable providence, has seen fit to remove by death Mrs. Mary J. McCulloch, one of the first members of, and an earnest and active worker in, the Women's Missionary Society of the United Presbyterian church, of Washburn, Ill.,

*Resolved*, That our society and church have lost by her death a faithful and devoted member, ever ready to advise and to help.

*Resolved*, That we extend our tenderest sympathy to her bereaved family, and commend them in their sorrow to Him who is the God of all comfort.

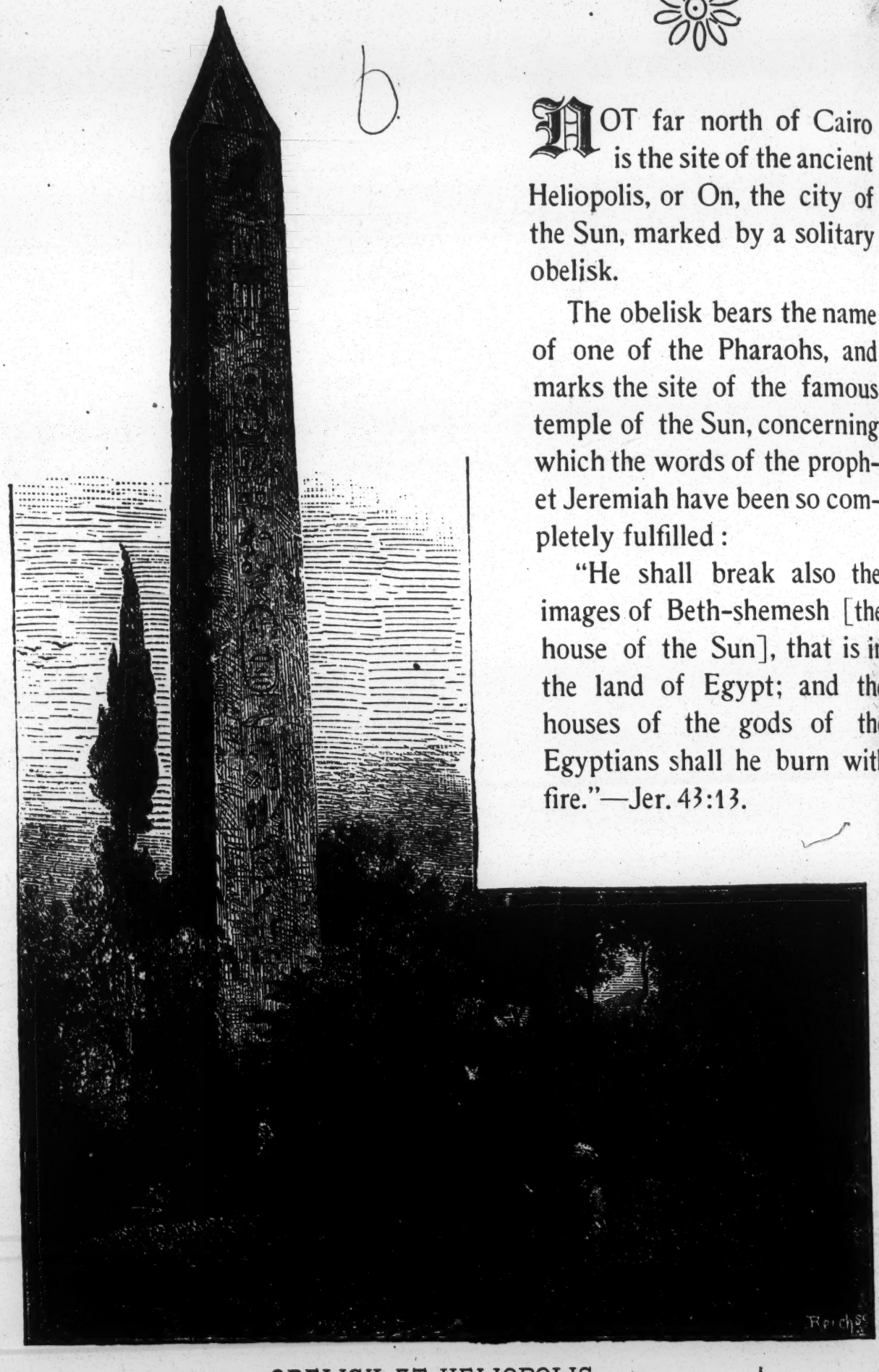
## Notice.

The fact that THE MAGAZINE is sent and received is deemed a sufficient acknowledgment of moneys received for subscription, but a special receipt will be mailed to those desiring it.

It is desired that money be sent by draft, post-office or express order, or by registered letter, which may be done at our risk. Postage stamps can be sent for fractional part of a dollar and *must not* be of a higher denomination than two cents, and should be carefully wrapped so as not to adhere.

All moneys for subscription, and all letters pertaining to business of MAGAZINE should be sent to the WOMEN'S MISSIONARY MAGAZINE, or to

MRS. BELLE MCD. PATTERSON, Treas.,
Xenia, Ohio.



OBELISK AT HELIOPOLIS.

NOT far north of Cairo is the site of the ancient Heliopolis, or On, the city of the Sun, marked by a solitary obelisk.

The obelisk bears the name of one of the Pharaohs, and marks the site of the famous temple of the Sun, concerning which the words of the prophet Jeremiah have been so completely fulfilled:

"He shall break also the images of Beth-shemesh [the house of the Sun], that is in the land of Egypt; and the houses of the gods of the Egyptians shall he burn with fire."—Jer. 43:13.